

# REPORT

## ON

# NATIVE PAPERS

FOR THE

Week ending the 21st October 1893.

### CONTENTS :

	Page.		Page.
<b>I.—FOREIGN POLITICS.</b>			
A Russian General on the Frontier question	... 915	The cholera room in the Barisal charitable dispensary	... 919
Bengali travellers on the Russian Frontier	... <i>ib.</i>	The public latrine in Ulubaria	... 920
		The Chairman of the Santipur Municipality	... <i>ib.</i>
		Well privies in the Santipur Municipality	... <i>ib.</i>
<b>II.—HOME ADMINISTRATION.</b>			
<b>(a)—Police—</b>		<b>(f)—Questions affecting the land—</b>	
Cause of increased police oppression	... <i>ib.</i>	A case of khas mahal oppression	... <i>ib.</i>
Sir Charles Elliott's Police Circular	... 916	<b>(g)—Railways and communications, including canals and irrigation—</b>	
<b>(b)—Working of the Courts—</b>		Two roads in the Mymensingh district	... 921
Prabhat Babu, Deputy Magistrate of Dacca	... 917	A road in the Pabna district	... <i>ib.</i>
The First Munsif of Munshiganj in the Dacca district	... <i>ib.</i>	A road in the town of Ulubaria in the Howrah district	... <i>ib.</i>
The judiciary circular	... <i>ib.</i>	<b>(h)—General—</b>	
Oppression of Musalmans by Bengali Magisterial officers	... <i>ib.</i>	The proposed new taxation	... <i>ib.</i>
<b>(c)—Jails—</b>		Appointment of a Deputy Magistrate	... <i>ib.</i>
Nil.		Oppression of Hindus at Bareilly	... <i>ib.</i>
<b>(d)—Education—</b>		A son of the Nawab Ashanulla of Dacca appointed as a Deputy Magistrate	... <i>ib.</i>
A Maulavi for the Jalpaiguri school	... 918	Two Divisional Commissioners also appointed as District Judges	... 922
Danger to school-boy morality in Calcutta	... <i>ib.</i>	Government in the cow-killing quarrels	... <i>ib.</i>
Mr. Hullward of the Cuttack College	... <i>ib.</i>	Sir Charles Crosthwaite and the <i>Gorakshani Sabhas</i>	... <i>ib.</i>
Pathsala reform	... 919	Misapplication of the Famine Fund	... <i>ib.</i>
<b>(e)—Local Self-Government and Municipal Administration—</b>		The higher appointments in the Telegraph Department	... <i>ib.</i>
Plan-making for the Burdwan drainage works	... <i>ib.</i>	Government in the cow-killing affair	... 923
Condition of a village within the Barrackpore Municipality	... <i>ib.</i>	Sir Charles Crosthwaite's Conciliation Committees	... <i>ib.</i>
Failure of Local Board elections in the Mymensingh district	... <i>ib.</i>	<b>III.—LEGISLATIVE.</b>	
		The Government's decision in the election question	... <i>ib.</i>
		The law of defamation in its relation to the Press	... <i>ib.</i>
		<b>IV.—NATIVE STATES.</b>	
		The Maharaja of Kapurthala	... <i>ib.</i>
		English oppression in Manipur	... 924

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

Distress in the Barisal district ...	924
Distress and cholera at Gaila and other villages in Backergunge ...	ib.

VI.—MISCELLANEOUS.

"Matters for the consideration of the Government of India" ...	ib.
The question of a Royal Commission ...	927
Sir Phillip Hutchins' retirement and Sir Charles Elliott's return ...	ib.
Improvement of Indian agriculture ...	ib.
A Musalman meeting on the Civil Service question ...	928
An address to the goddess ...	ib.
The Nautch question ...	ib.
Lord Wenlock on the nautch ...	929
Babu Hara Prasad Shastri on Sir Charles Elliott ...	ib.
The nautch agitation in Madras ...	ib.

Cholera in the Barisal town ...	929
Recommendation for a title from Barisal ...	ib.

URIYA PAPERS.

Separation of executive and judicial functions ...	ib.
Appointment of Sir Henry Norman to the Vice-royalty ...	ib.
The late Mr. Justice Telang ...	ib.
The Government Resolution on the Radice case ...	ib.
Proposed abolition of outposts in the Balasore district ...	ib.
Road lands in Orissa ...	930
A Commission of Enquiry into the cow-killing quarrels ...	ib.

ASSAM PAPERS.

Nil.

LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
<b>BENGALI</b>				
<i>Monthly.</i>				
1	"Māsik" ...	Calcutta ...	.....	13th October 1893.
<i>Fortnightly</i>				
2	"Bankura Darpan" ...	Bankura ...	300	15th ditto.
3	"Grāmvāsī" ...	Ramkrishnapur, Howrah ...	1,000	
4	"Kaliyuga" ...	Calcutta ...	.....	
5	"Kasipur Nivāsī" ...	Kasipur, Barisal ...	300	
6	"Navamihir" ...	Ghatail, Mymensingh ...	500	
7	"Sadar-o-Mufassal" ...	Tahirpur, Rajshahi ...	600	
8	"Ulubaria Darpan" ...	Ulubaria ...	755	16th September 1893.
<i>Tri-monthly</i>				
9	"Hitakari" ...	Tangail, Mymensingh ...	800	
<i>Weekly.</i>				
10	"Bangavāsī" ...	Calcutta ...	20,000	14th October 1893
11	"Banganiwāsī" ...	Ditto ...	8,000	13th ditto.
12	"Burdwan Sanjivani" ...	Burdwan ...	220	10th ditto.
13	"Chāruvartā" ...	Sherpur, Mymensingh ...	300	2nd and 9th October 1893.
14	"Chinsura Vartāvaha" ...	Chinsura ...	.....	15th October 1893.
15	"Dacca Prākāśh" ...	Dacca ...	5,000	
16	"Education Gazette" ...	Hooghly ...	1,050	13th ditto.
17	"Hindu Ranjikā" ...	Boalia, Rajshahi ...	212	
18	"Hitavādī" ...	Calcutta ...	3,000	12th ditto.
19	"Murshidābād Pratimudhā" ...	Berhampore ...	.....	
20	"Pratikār" ...	Ditto ...	611	13th ditto.
21	"Rangpur Dikprākāśh" ...	Kakinia, Rangpur ...	170	
22	"Sahachar" ...	Calcutta ...	800-1,000	11th ditto.
23	"Samaj-o-Sāhitya" ...	Garibpore, Nadia ...	1,000	
24	"Samaya" ...	Calcutta ...	3,000	13th and 17th ditto.
25	"Sanjivani" ...	Ditto ...	4,000	14th ditto.
26	"Sansodhini" ...	Chittagong ...	.....	
27	"Saraswatī Patra" ...	Dacca ...	(300 400)	12th ditto.
28	"Som Prākāśh" ...	Calcutta ...	800	16th ditto.
29	"Trimanta Sadagar" ...	Ditto ...	.....	
30	"Sudhakar" ...	Ditto ...	3,600	13th ditto.



No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
Daily.				
31	" Banga Vidyá Prakáshiká "	Calcutta	600	12th to 14th October 1893.
32	" Bengal Exchange Gazette "	Ditto	.....	
33	" Dainik-o-Samáchar Chandriká "	Ditto	1,500	15th October 1893.
34	" Samvád Prabhákar "	Ditto	1,435	
35	" Samvád Purnachandrodaya "	Ditto	300	13th and 14th October 1893.
36	" Sulabh Dainik "	Ditto	.....	
ENGLISH AND BENGALI.				
Weekly.				
37	" Dacca Gazette " ...	Dacca	500-600	
HINDI.				
Monthly.				
38	" Darjeeling Mission ke Másik Samáchar Patrika."	Darjeeling	400	
Weekly.				
39	" Aryávarta "	Dinapore	750	12th ditto.
40	" Bihar Bandhu "	Bankipore	500	
41	" Bhárat Mitra "	Calcutta	1,500	
42	" Champaran Chandrika "	Bettiah	350	
43	" Desí Vyápári "	Calcutta	.....	
44	" Hindi Bangavási "	Ditto	5,000	
URDU.				
Weekly.				
45	" Akhbar-i-Al Punch "	Bankipore	750	5th ditto.
46	" Anis "	Patna	.....	
47	" Calcutta Punch "	Calcutta	.....	
48	" Darussaltanat and Urdu Guide "	Ditto	300	
49	" General and Gauhariasfi "	Ditto	410	
50	" Mehre Monawar "	Muzaffarpur	.....	
51	" Reis-ul-Akhbar-i-Murshidabad "	Murshidabad	150	
52	" Setare Hind "	Arrah	.....	
53	" Shokh "	Monghyr	100	
URIYA.				
Monthly.				
54	" Asha "	Cuttack	80	
55	" Echo "	Ditto	.....	
56	" Pradíp "	Ditto	.....	
57	" Samyabadi "	Ditto	.....	
58	" Taraka and Subhavartá "	Ditto	.....	
59	" Utkalprabhá "	Baripada	250	
Weekly.				
60	" Dipaka "	Cuttack	.....	14th, 21st and 28th September 1893.
61	" Samvad Váhika "	Balasore	225	
62	" Uriya and Navasamvád "	Ditto	420	
63	" Utkal Dípiká "	Cuttack	400	
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
Fortnightly.				
64	" Paridarshak "	Sylhet	480	
65	" Silchar "	Silchar	250	
66	" Srihattavási "	Sylhet	.....	





## I.—FOREIGN POLITICS.

THE frontier correspondent of the *Sanjivani* of the 14th October writes as follows from Peshawar under date the 2nd October 1893:—

SANJIVANI,  
Oct. 14th, 1893.

A Russian General on the Frontier question.

The following is a translation of the speech made on the 12th September last by General Lovhadaskh to the Russian troops assembled for a review in the Pamirs. No newspaper correspondent was allowed admission into the review grounds, and what follows is translated from an account of the review which has appeared in the *Amead*, an Afghan newspaper published in the Pushtu language. The Russian General said:—

Well-equipped and assembled fellow-soldiers! The Pamir valley came into our possession on the twelfth day of September. The power and prestige that we have acquired by occupying the Pamir is not inconsiderable, and for this we celebrated in the Pamir the anniversary of the event on the 12th September of last year and of the year before last. This year also we are assembled on the same day and for the same purpose. May God shower His mercy upon this day and upon this new province! It is our wish and prayer that the Czar of all the Russias may enjoy a long life of peace, piety and safety.

We have now been delivered from the hands of two bands of enemies, who are our own countrymen, namely, the Nihilists and the Lashffs. Consequently there is no longer fear of any internal revolt within our empire. But the further we are from our own dominions and the more we are advancing in the direction of Musalman countries, the more vividly do we realise the force of conflicting causes. Before us stand countless Asiatic Musalmans, and the British hero is casting upon us extremely eager and uneasy glances. Behind the British stand countless Hindus, and again countless Musalmans. The British power in India is paramount at this moment, so paramount, indeed, that this power, though it has not completely extinguished the Portuguese and the French power in India, has very nearly extinguished them. If we advance a little further, the force of conflicting causes will probably bring about a catastrophe. What side will be taken in that catastrophe by Afghanistan, Beluchistan, Kurdistan and other countries, cannot now be predicted with certainty. This, however, I can say that the Musalman has no cause for being hostile to Russia. This mighty conflict will not be one between the Russian and the Musalman; properly speaking, it is the Russian power and the British power—it is these two that will have to undergo a trial.

If this mighty conflict really takes place, the Musalman will not probably suffer much harm. But the occasion will be one for bringing about a change in the condition of India. As soon as we advance, the cloud of this conflict will become dense. Russia has decided that we cannot slacken the speed of our onward march, and that if our advance be the signal for a conflict, it will be their fault who may seek to oppose us. We do not wish either to occupy India or to destroy British ascendancy. Our present object is to maintain the goodwill of the frontier Musalmans and to settle our own frontier.

2. The same correspondent says:—This is a separate and very old route leading from the common route in the frontier.

SANJIVANI

Bengali travellers on the Russian frontier.

Three young Bengalis have crossed that route and proceeded in the direction of the Russian frontier. All of them are linguists and wear saffron robes. Their names are Girijananda Swami, Gurudas Brahmachari and Bimalananda. These three Hindus expect to reach even the central part of the Russian empire. What the object of their travels is is not known. Gurudas has been twice to England. These men do not seem to be in want of the necessary travelling expenses, and they are accompanied by two Musalmans (Pathans).

## II.—HOME ADMINISTRATION.

## (a)—Police.

3. The *Charuvarta* of the 2nd and 9th October says that the following are the reasons why the police has become more oppressive and corrupt than before:—

CHARUVARTA,  
Oct. 2nd and 9th,  
1893.

Cause of increased police oppression.

(1) Formerly every thana having been situated near a Munsif's cutcherry, the Munsif exercised a check upon the corruption



and high-handedness of police officers. The gradual removal of almost all munsifs to the head-quarters of sub-divisions has imparted a sense of freedom to the police which leads them to commit more oppression than before.

(2) The criminal judiciary now-a-days attach greater importance to every thing the police says than they used to do before. This has given the police greater powers for committing oppression and more numerous opportunities for exacting bribes.

To check the high-handedness and corruption of the police, it is therefore necessary that the old system of locating a munsifi near each thana should be re-introduced, and the Munsifs should be vested with some control over the police. The executive and judicial functions should also be separated. The police alone should be made entirely responsible for the peace of the country, and the Magistracy should exercise only judicial powers.

SANJIVANI,  
Oct. 14th, 1893.

4. The *Sanjivani* of the 14th October publishes a circular issued by Sir Charles Elliott with a view to warning the police that no remissness on their part might lead to the failure of criminal cases conducted by them. It is

as follows :—

No. 1388J., dated Calcutta, the 17th March 1893.

From—H. J. S. COTTON, Esq., C.I.E., Chief Secretary to the Government of Bengal,  
To—All Commissioners of Divisions.

*Police.*

Sir,

THE attention of the Lieutenant-Governor has been drawn to the alleged frequency of the breakdown of criminal cases in which Sessions Judges have been compelled to acquit the accused on account of shortcomings in the conduct of the Police, and he considers it necessary to take steps that District Superintendents of Police, Magistrates and Commissioners should deal more effectively with such shortcomings.

2. For this purpose District Superintendents of Police are now directed to submit quarterly, through District Magistrates and Commissioners of Divisions, to the Inspector-General of Police, not later than the 15th April, 15th July, 15th October, 15th January, a return, in the form annexed, giving a brief account of all cases disposed of at the Sessions in which the Judge has commented unfavourably on the manner in which the Police have conducted the investigation, or have given evidence in the trial, and in which the shortcomings of the Police have, in the opinion of the Commissioner, caused or contributed to the breakdown of the case and the acquittal of the accused. It will be incumbent on District Magistrates to make arrangements which shall ensure that comments made by the Sessions Judge on the conduct of Police officers are communicated to the District Superintendents of Police without delay.

3. A copy of this circular has been sent to the Inspector-General of Police for communication to District Superintendents.

I have the honour to be,

Sir,

Your most obedient servant.

H. J. S. COTTON,

*Chief Secy. to the Govt. of Bengal.*

No. 1389J.

Copy forwarded to the Inspector-General of Police for necessary action and communication to District Superintendents of Police.



*Statement of Session or High Court cases in which the Court has commented unfavourably on the conduct of the investigating Police, and in which the accused have been acquitted.*

Names of complainant and defendant, the nature of offence and section of law under which committed for trial.	Date of decision of Sessions Court.	Transcript of portion of judgment in which the Judge comments on conduct of the investigating Police.	Explanation of District Superintendent, and action taken by him.	The opinion of Magistrate and Commissioner whether the explanation of the District Superintendent and action taken by him is satisfactory and sufficient.	REMARKS.
1	2	3	4	5	6

(b)—Working of the Courts.

5. The *Dacca Gazette* of the 9th October has learned from a trustworthy source that the Deputy Magistrate, Prabhat Babu, never postpones cases unnecessarily, and gives leave to witnesses to depart whenever he means to postpone a case.

DACCA GAZETTE,  
Oct. 9th, 1893.

6. The same paper says that Babu Chandi Charan Sen, First Munsif of Munshiganj in the Dacca district, recently had an exchange of high words in his Court with Babu Mahim Chandra Mukharji, a pleader, whom he kept confined for a short time in the nezaret and fined two rupees for contempt of Court. The writer will not criticise the order of the Munsif as it has been appealed against, except to say that it was highly unjust on his part to confine a pleader in the nezaret.

DACCA GAZETTE.

7. The *Burdwan Sanjivani* of the 10th October has the following:—

BURDWAN SANJIVANI,  
Oct. 10th, 1893.

The judiciary circular. "Though the Secretary of State's despatch on the question at issue between the Government and High Court is of no practical value, exceedingly good results are expected from the circular, based on that despatch, which Sir Antony MacDonnell has issued, thereby giving a signal proof of great generosity of heart. It must be admitted by all that the circular has greatly improved the character of the Secretary of State's decision, and for this the public are thanking His Honour. But as all Lieutenant-Governors are not like the Officiating Lieutenant-Governor, the writer fears that the independence of the judiciary has not been fully safeguarded, and that the Secretary of State's decision should have been more explicit than it is."

8. The *Sudhakar* of the 13th October says that Government places too much faith in Bengali gazetted officers, and the consequence is that these officers can oppress people with the greatest impunity. It is the Musalmans who come in for by the largest share of this oppression, for they are helpless. The Hindu Editors make a point of passing over the evil deeds of Hindu Magistrates, because exposing them would be exposing their own countrymen, and also because their exposure would not help the Congress movement in England in the way that the exposure of English and Musalman officials would help it. The Musalmans have no organs in the press worth speaking of. And the Editors of the few Musalman papers that exist in the country are loath to expose oppressions committed by Hindu officials upon Musalmans from a fear of losing the friendship of the Hindu Editors and the leaders of the Congress.

SUDHAKAR,  
Oct. 13th, 1893.

Oppression of Musalmans by Bengali Magisterial officers.

The poor Musalmans are thus perfectly helpless. Few among them have the means to conduct a suit against a Magistrate. If a complaint is made against any gazetted officer, Government refuses to take any notice of it from a fear of destroying the prestige of the service, though the fact is that those officers themselves have little regard for the dignity of their posts. In every suit between a Hindu and a Musalman, the latter is sure to be ruined, for the police and the judicial officers are almost all Hindus, and Musalmans cannot secure the services of competent pleaders or mukhtars even if they offer to pay large fees.



The writer therefore requests Government to make rules which will make it impossible for any but natives of education and character to enter the Subordinate Judicial and Executive services.

The writer also requests Government not to place so much faith in native officials as it does in English officials. The latter being foreigners and having no intimate relations with any community in this country may be safely trusted, but the Bengali officials, who are residents of this country, and as such have intimate relations with a particular community in the country, cannot be so much trusted. Whenever therefore any complaint is made against any Bengali officer, Government should at once suspend him, and have an enquiry made into his conduct by an impartial English official. In the absence of such a practice, many helpless people are suffering extreme oppression in silence—aye, many are even finding themselves unable to protect the chastity of their wives. If a man wants to seek the aid of the law courts, he cannot secure the services of pleaders and mukhtars. And even when pleaders and mukhtars are found, they are too much frightened by the howlings of the Bengali Magistrates to be able to plead for their clients with much success.

(d)—Education.

SUDHAKAR,  
Oct. 13th, 1893.

9. The *Sudhakar* of the 13th October learns from a correspondent that, unlike other zilla schools, the Jalpaiguri school is unfortunate in not having a single Maulavi. The result is that the Musalman students of the school, whose number is not small, are obliged to study Sanskrit. The local Musalmans twice prayed for the appointment of a Maulavi, but that prayer, it is said, was rejected through the machinations of the Hindus. It is hoped that the Director of Public Instruction will remove the present inconvenience of the Musalman students. The interests of Musalman education require that a Musalman Inspector of Schools should be appointed in other parts of Bengal as in East Bengal.

SANJIVANI,  
Oct. 14th, 1893

10. The *Sanjivani* of the 14th October says that there are many doctors in Calcutta who, when their advice is sought by school-boys who have contracted diseases by indulgence in unnatural immoral habits, advise them to visit brothels and thus ruin them for ever. Such doctors are the curse of the mufassal boys who come to prosecute their studies in Calcutta. The writer will publish the names of some of them if they do not mend themselves after this warning. The very large sale of obscene pictures which privately goes on in Calcutta is another cause of the moral ruin of school-boys in this town.

The writer would also draw attention to the fact that though the quarters of the city in which schools and colleges are located were freed of brothels by Mr. Cotton when he was Commissioner of Police, they have since come to be again infested by prostitutes.

SAMAY,  
Oct. 17th, 1893.

11. The *Samay* of the 17th October says that Mr. Hullward is oppressing the students in Cuttack just as he did in Dacca. He whips and otherwise severely punishes the students for the slightest offences, and sometimes even expels them from the College. He also tortures the students in order to extort confessions from them. Not satisfied, however, with ill-treating the students, he also ill-treats other people. He lately beat his cook, and for the purpose of being able to prosecute him for theft, deposited with him 12 rupees. The cook perceiving Mr. Hullward's object in making the deposit deposited the money with the police. After this Mr. Hullward instituted a case of theft against the cook. A Bengali Police Inspector was entrusted with the investigation of the case. On the Inspector's going to Mr. Hullward's house to make the investigation, Mr. Hullward told him to take off his cap. But the Inspector having refused to do this, Mr. Hullward got angry and abused him. The Inspector instituted a case against Mr. Hullward who, seeing his danger, humbly apologised to the Inspector. The writer hopes that Government will expel such violent men from the Educational service. Men of Mr. Hullward's type are not fit to be entrusted with the education of boys.



12. The same paper says that some District Boards have at last come to realise the necessity of removing the ignorant old-fashioned *gurus* and appointing successful candidates

SAMAY,  
Oct. 17th, 1893.

Pathsala reform. in the middle English and middle vernacular examinations in their place. The utmost concession that can be made to the old-fashioned *gurus* is to allow them to continue in their posts if they are able to pass the middle vernacular scholarship examination. The Boards also now recognise the necessity of appointing committees for the management of the primary schools, if not of the pathsalas. But it is to be regretted that the rule about the removal of ignorant *gurus* is not being strictly enforced in all cases in the Howrah district. An ignorant *guru* has lately been appointed in a certain village in that district, and of two old-fashioned *gurus* in two neighbouring villages in that district, one only has been required to pass the middle vernacular scholarship examination. It is also to be regretted that the Sub-Inspectors of Schools are in some cases defeating the object of the appointment of Managing Committees by appointing their pet ignorant *gurus* and the friends of the latter as members of those Committees in preference to able and educated men. The Boards who have the charge of education in their respective districts should look carefully to these matters, or they will be guilty of neglecting a very important duty.

(e)—Local Self-Government and Municipal Administration.

13. The *Burdwan Sanjivani* of the 10th October thinks that the Commissioners of the Burdwan Municipality should ask their own Engineer to prepare a plan for the proposed drainage works, and not get it done by the Government Engineer. If this is done, the money which will have to be paid to the Government Engineer for preparing a plan will be saved. The Municipal Engineer has not much work to do, and his duties can be done by the Secretary. The Engineer should be relieved of his routine duties in this way and kept engaged in the work of plan-making. It is hoped that the Commissioners will consider the matter.

BURDWAN SANJIVANI,  
Oct. 10th, 1893.

Plan-making for the Burdwan drainage works.

14. A correspondent of the *Hitavadi* of the 12th October complains of the extremely insanitary condition of Sodepur, a village near Calcutta, within the jurisdiction of the South Barrackpore Municipality. There is not a single tank in the village the water of which is fit for human use. And as the place is overgrown with dense jungle, the ravages of jackals, dogs, boars, monkeys and other wild animals have become very common. Within the last few months some five people have been bitten by *hanumans* (black-faced monkeys), and three of them have died. As the drains too are never cleansed, malaria has broken out in the village, and three-fourths of the population are suffering from fever. Some well-to-do families have already left the place, and if steps are not taken without delay to improve its sanitation, it will be deserted by all its inhabitants.

HITAVADI,  
Oct. 12th, 1893.

Condition of a village within the Barrackpore Municipality.

15. The *Sanjivani* of the 14th October says that the Local Board elections in the Kendua and Netrakona thanas in the Mymensingh district have failed, because not even the minimum number of voters were present. Seeing the Kendua election on the point of failing, Babu Kisor Mohan Rai sent men in different directions, and with difficulty procured the attendance of the requisite number of voters. At Netrakona over three hundred voters were present in the last year's elections, but not even fifty-two could be made to attend this year. This is very shameful to the people.

SANJIVANI,  
Oct. 14th, 1893.

Failure of Local Board elections in the Mymensingh district.

16. The *Kasipur Nivasi* of the 15th October publishes a letter from a company of benevolent nurses in Barisal, describing the wretched condition of the cholera room of the local charitable dispensary:—

KASIPUR NIVASI,  
Oct. 15th, 1893.

The cholera room in the Barisal charitable dispensary.

The room is small and awfully damp and has but one door. While waiting lately upon a cholera patient in the dispensary, the nurses found the single bed-cloth wet and dirty and dreadful stench in the room. During all the time they were in the dispensary, they found no hospital employé to wait upon the patient, although he was so thirsty that water had to be given him almost every minute.



Upon their asking for resin and sulphur they were told that all the resin and sulphur that there was in the dispensary had already been burnt. There was no *mehter* in attendance to cleanse the room. The lamp having suddenly gone out, they cried again and again for oil and wicks, but received no answer. They then went to a private house at some distance, and there lighted the lamp and obtained a supply of oil and wicks.

ULUBARIA DARPAN,  
Sept. 16th, 1893.

17. The *Ulubaria Darpan* of the 16th September complains that the public latrine in Ulubaria is situated in a central spot at a distance of only 5 cubits from a tank which is much used by the public. The pilgrims on their way to and back from Puri use this latrine and tank, and the latter thus becomes contaminated. Moreover, the sewage from the latrine finds its way into the tank. This fouling of the tank-water is the cause of cholera outbreaks in the town during the pilgrim season. The authorities should therefore cause the latrine to be removed from its present site and construct one at some place distant from human habitations.

SOM PRAKASH,  
Oct. 16th, 1893.

18. A correspondent of the *Som Prakash* of the 16th October says that at a meeting of the Commissioners of the Santipur Municipality held on the 2nd October last, the Chairman, Babu Nobin Chandra Sen, proposed to levy a tax of two annas per head of the pilgrims who come to Santipur on the occasion of the Ras festival. The Chairman is no doubt a very kind-hearted man, for he proposes to take two annas from men the majority of whom cannot bring with them more than four annas each when they come to the *mêla*. Babu Jasodanandan Pramanick, one of the independent Commissioners, opposed the Chairman's proposal on the ground that the Municipality has no right to impose such a tax. On the Chairman's replying that such a tax is actually levied on the pilgrims in Nadia, Jasoda Babu pointed out that, before that tax was levied there, the permission of Government had to be taken to extend the provisions of the Puri Lodging-houses Act to that place, and that the imposition of that tax had affected the influx of pilgrims into Nadia to such an extent that the rate of the tax had to be reduced by one-third. And he added that the fair at Nadia has been virtually ruined by this imposition, and the same thing will happen in Santipur if the proposed tax is imposed there. The Chairman therefore dropped his proposal and said that the debate over it should not be recorded in the minutes of the proceedings of the meeting. Jasoda Babu having objected to this, the Chairman, who is also the local Deputy Magistrate, said: "You may incorporate the debate in the minutes if you like, but I will of my own motion strike it off the Municipal record."

SOM PRAKASH.

19. A correspondent of the same paper says that at the meeting of the Santipur Municipality held on the 9th October last, the Commissioners resolved not to replace well-privies in Santipur by ordinary privies. But as the writer has already said if these well-privies are not abolished, Santipur will become so insanitary that within 20 or 30 years it will be depopulated by a plague similar to that which broke out at Ula. It is hoped that the Lieutenant-Governor will do what is needful in this matter.

(f)—Questions affecting the land.

HITAVADI,  
Oct. 12th, 1893.

20. A correspondent of the *Hitavadi* of the 12th October reports the following case from Midnapore:—

A case of khas mahal oppression. One Seikh Bechu lives at Sepoy Bazar, Midnapore. He is not a khas mahal raiyat, his homestead being on a piece of lakhiraj land. Some time ago he purchased a khas mahal jote at a certificate sale. Rs. 2½ was due from the former owner of the jote, and as Bechu purchased it, the money was demanded from him. On his failing to pay it, a certificate was issued against him for Rs. 6, which represented the old rent due and the cost of issuing the certificate. The jote was at last put up for sale, and as no body came forward to buy it, Government purchased it for one rupee. The certificate officer, Babu Atal Behari Maitra, then pressed Bechu for the payment of the remaining Rs. 5. Bechu's house was attached; but as no one was found willing to buy it, the idea of putting it up for auction was abandoned, and the Nazir of the local collectorate ordered its demolition. On the



27th July last, Atal Babu, accompanied by the Nazir and some 50 to 60 coolies, went to Bechu's house and caused it to be demolished then and there. The poor man had spent some Rs. 150 on the structure a short time ago. While the hut was being demolished, Bechu's wife, who is a leper and is unable to walk, was in it, and as she refused to leave the house, she was removed by sheer force. Atal Babu then ordered the coolies to demolish even the mud walls of the hut. What a terrible oppression this! The huts of Sheikh Sobhani and an old woman have also been demolished in this way. If any zamindar had acted in this way, how would Government have dealt with him?

(g)—*Railways and communications including canals and irrigation.*

21. The *Charuvarta* of the 2nd and 9th October draws attention to the bad condition of the important road running from Sherpur to Hât Taraganj (Nalitapari) in the Mymensingh district, and requests the District Board authorities to repair it.

CHARUVARTA,  
Oct. 2nd and 9th,  
1893.

Some time ago the District Board ordered that the road running towards Sherpur from the opposite side of Pyarpur should be gradually metalled, a length of three miles being metalled each year. This order, however, has not been carried out; and the servants of the District Board ought to be held responsible for this neglect of duty.

22. A correspondent of the *Hitavadi* of the 12th October says that the condition of the Pabna-Nuladah road *via* Dogachhi, a village in the Pabna district, is miserable in the extreme. The road has been breached in several places, and as it is an important trade route in this part of the country, it should be made *pucca*. It is hoped the authorities will look to the matter.

HITAVADI,  
Oct. 12th, 1893.

23. The *Ulubaria Darpan* of the 16th September regrets to say that the river-side road passing through the bazar at Ulubaria, which was breached in a cyclone some five or six months ago, has not yet been repaired. The portion of the road where the old jetty stood has become absolutely impassable. It is said that, as the local zamindar claims the road as his own property, it could not be repaired by Government. If so, why does not the zamindar himself cause it to be repaired? The local officers of Government ought to see that the road is repaired without delay. People coming to Ulubaria for the first time may meet with accidents on this road on dark nights.

ULUBARIA DARPAN,  
Sept. 16th, 1893.

(h)—*General.*

24. The *Hitavadi* of the 12th October says that the *Pioneer's* statement that the Government of India contemplates levying a new tax at the commencement of the cold season is calculated to create apprehension in the public mind. The exchange difficulties have necessitated this new imposition. Yes, the other day compensation was granted to the fat-bellied European officers of Government, and today the famine-stricken and half fed people of the country are to find money for them.

HITAVADI,  
Oct. 12th, 1893.

25. The *Sarasvat Patra* of the 12th October cannot express itself satisfied that at the request of Mr. Luttmann-Johnson, Commissioner of Dacca, Government has appointed Khaja Salimulla Saheb, son of the Honourable Nawab Ashanullah Khan Bahadur, Deputy Magistrate of Mymensingh.

SARASVAT PATRA,  
Oct. 12th, 1893.

26. The *Samay* of the 13th October says that oppression by the local officers of Government has so terrified the Hindus of Bareilly that when assaulted by Musalmans, they, far from being able to raise their hands against their assailants, are afraid even to complain to the officers of the assaults that are made upon them. Not only Hindu adults but Hindu boys are also being arrested and punished at Barielly. What a terrible oppression this! Will not the Government of India enquire into the matter?

SAMAY,  
Oct. 13th, 1893.

27. The *Sanjivani* of the 14th October cannot understand why Government appointed Khaja Salimulla, son of the Nawab Ashanulla of Dacca, to be a Deputy Magistrate. The appointment was very unjust seeing that the

SANJIVANI,  
Oct. 14th, 1893.



Khaja is not such an educated man as to possess a claim on the favour of Government, nor is he a poor scion of an illustrious family. The Khaja has, however, been unable to accept the appointment for private reasons.

SANJIVANI,  
Oct. 14th, 1893.

28. The same paper cannot approve of the action of the Bengal Government in appointing Messrs. Oldham and Luttmann-Johnson to perform the duties of the District Judges of Chittagong and Dacca, respectively, in the absence of the District Judges of those two places. The two important functions of a Divisional Commissioner and a District Judge should not have been entrusted to one person. While the people are praying for a separation of the judicial and executive functions, Government seems to be intending the amalgamation of even those functions which have hitherto been separate.

Two Divisional Commissioners also appointed as District Judges.

SANJIVANI.

29. The same paper says that one Lalta Prasad, a Hindu of Bareilly, was sentenced to two years' imprisonment for having incited the Hindus against the Musalmans, but one Abdul Rahman of Sasaram in the Shahabad district was sentenced only to a fine of twenty rupees for having incited the Muhammadans of the place against the Hindus. Would people be wrong if they said after this that Government was encouraging the Muhammadans to harass the Hindus?

Government in the cow-killing quarrels.

SANJIVANI.

30. Referring to Sir Charles Crosthwaite's proposal to compel the *Gorakshani Sabhas* of the North-Western Provinces to sell their cows, the same paper says that, considering that the Hindus look upon the cow as a goddess, and regard it a religious duty to protect cows from the oppression which is committed upon them by butchers and others, it would be the height of oppression and a positive interference with their religion to take the step Sir Charles has proposed. It seems Sir Charles Crosthwaite has quite lost his head in this unhappy affair of the cow-killing riots. All India should protest against His Honour's action, and even inform Parliament of it. Government may, it is true, do what is necessary to prevent one class of its subjects from interfering with the religion of another; but it would act very injudiciously if, in doing this, it itself interfered with the religion of any class of its subjects. Sir Charles Crosthwaite seems to be a fit successor of Sir Auckland Colvin. The latter has left a name by imposing taxes on the Hindu temples in Benares, and the former is acquiring a reputation by striking a blow at the root of the *Gorakshani Sabhas*.

Sir Charles Crosthwaite and the *Gorakshani Sabhas*.

SANJIVANI.

31. The same paper says that though owing to financial difficulty Government has greatly reduced its expenditure on railways and other public works, it has yet been unable to find funds for paying the exchange compensation allowance to the European officials and to meet the increased military expenditure, and it is therefore proposed to take half the money which has accumulated in the Famine Fund in order to meet these two items of expenditure. Yes, it is probably because the Government wants the Famine Fund money for its own purposes, that it has been denying the existence of famine in the country, and describing the prospects of the crops as very hopeful, and has refused to spend a cowrie in the relief of distress. Lord Lytton once exhausted the Famine Fund in his Cabul war, and now Lord Lansdowne on the eve of his retirement intends to fatten the European officials with money taken from this fund. Surely the new Viceroy and the new Finance Minister when they take charge of their respective offices will find the exchequer in a hopeless condition.

Misapplication of the Famine Fund.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Oct. 15th, 1893.

32. Referring to the appointment of one G. P. Rai, a native student of Cooper's Hill College, to a superior post in the Indian Telegraph Department, the *Dainik-o-Samachar Chandrika* of the 15th October asks why students of the Rurki College are never given these posts, and cannot understand why there should be any difference between the training given at Cooper's Hill and that given at Rurki. Government should not certainly hold out inducements to the natives to lose their caste and religion by going out to England.

The higher appointments in the Telegraph Department.



33. The same paper has the following :—

Government in the cow-killing affair.

Most people know what sort of enquiry the Government held into the cow-killing quarrels.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Oct. 15th, 1893.

The Lieutenant-Governor of the North-Western Provinces and the officials under him have attempted to throw the entire blame of the quarrels on the shoulders of the Hindus and their *Gorakshani Sabhas*. And there can be no doubt that in the absence of an impartial non-official enquiry on behalf of the Hindus, the report of the Government of the North-Western Provinces will carry considerable weight. It is doubtful, too, whether an impartial view of the affairs will be taken in the reports of the Governments of Bengal and Bombay. For if that is done, the Government of the North-Western Provinces will be discredited. And as it is not the policy of the Government of India to find fault with its subordinate Administrations, it is not difficult to see on what lines its own report too will be framed. It is true Sir William Wedderburn and some other members of Parliament think that the blame rests with the officials; but this is a small and weak party, and they will not be able to cope with the official party. Under these circumstances the Hindus must despair of justice being done to them. But it will not be wise on the part of Government to treat two hundred and twenty millions of Hindus in this way.

34. The *Samay* of the 17th October is sorry to say that its exposure of the oppressions committed upon the Hindus of the

Sir Charles Crosthwaite's Conciliation Committees.

North-Western Provinces at the instigation of Sir Charles Crosthwaite has yet borne no fruit. Sir

SAMAY,  
Oct. 17th, 1893.

Charles has, however, either from fear inspired by the notice of the late riots taken in Parliament, or because his vindictive feelings are by this time completely gratified, now appointed Committees, composed of both Hindus and Musalmans, in the scenes of the late riots in the Azamgarh district with the view of healing the breach between the two communities. This shows that Sir Charles has now perceived his error. No one has ever been able to suppress religious excitement by oppression. But would not Sir Charles have done well to have appointed these Committees before this and to have entrusted the enquiry about the late riots to them?

### III.—LEGISLATIVE.

35. The *Hitavadi* of the 12th October refers to Government's decisions in the election case, and observes as follows :—

The Government's decision in the election question.

It is doubtful whether the putting of so strict an interpretation on the words "permanent residence" will facilitate the work of election for the Legislative Council. There is no rule about permanent residence in connection with the elections for the British Parliament. If there had been any, Mr. Dadabhai Naoroji could never have been elected a member of Parliament. Why then make such a hard-and-fast rule in connection with elections in this country? Moreover, as the rule in question was not strictly interpreted in the case of the Hon'ble Mr. Siraj-ul-Islam, why should it be so interpreted in the case of Mr. Chaudhuri? The writer has all along been in favour of Raja Sasisekharesvara's election, but he cannot, nevertheless, approve of Government's decision in the matter.

HITAVADI,  
Oct. 12th, 1893.

36. The *Sudhakar* of the 13th October has a similar article to that published in the *Banganivasi* of the 6th October

The law of defamation in its relation to the press.

on the law of defamation as affecting the Press (see Report on Native Papers dated the 14th October 1893).

SUDHAKAR,  
Oct. 13th, 1893.

### IV.—NATIVE STATES.

37. The *Sanjivani* of the 14th October says that, according to the *Police News* of Meerut, the Maharaja of Kapurthala was

The Maharaja of Kapurthala.

on the 21st September last driving at a rash speed to the race-ground in that place. The Cantonment Magistrate saw this and issued a summons against the coachman. The summons was served on the coachman on the race-ground, and though in the evening of the same day the Maharaja personally apologised to the Magistrate, the coachman was not

SANJIVANI,  
Oct. 14th, 1893.



let off without a fine of Rs. 5, which the Maharaja paid on the spot out of his own pocket. The Maharaja has had to undergo this humiliation simply because he is inordinately fond of the race and likes to mix with low-born Europeans.

SAMAY,  
Oct. 17th, 1893.

38. The *Samay* of the 17th October gives a translation of a portion of an article in *New India* describing the excesses of English officials in Manipur, and observes as follows:—

It is impossible to believe that a civilised and Christian Government can be guilty of such oppression. Is the English Government's desire to be revenged on Manipur not yet completely gratified? The following statement in a correspondence published in the *Paridarshak* will show the extent of the pillage that has taken place in Manipur:—A *bhisti* gave water to a thirsty English soldier, who in return for this service rewarded the *bhisti* with something looking like a glass-bead. The *bhisti* showed this to a jeweller, who gave him Rs. 10 for it. The jeweller has sold the article to Messrs. Hamilton and Company of Calcutta for Rs. 5,000. Are all these fables or real occurrences under the British rule?

#### V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

KASIPUR NIVASI,  
Oct. 15th, 1893.

39. The *Kasipur Nivasi* of the 15th October says that there is a popular impression in the Barisal town that there is scarcity only near the *bil*. The writer has, however, learnt on enquiry that there is great distress also at Ruiya, Karapur, Dharmadi, Rayapasa, Kaladema and other villages within the jurisdiction of the *Kotwali*. The erroneous popular impression can be easily accounted for by the fact that, unlike the people of the above villages, the tenants of the lands near the *bil* are mostly Christians and know how to make their grievances known.

KASIPUR NIVASI,

40. A correspondent of the same paper says that Gaila and other villages in the Backergunge district are flooded, the people are in extreme distress, and to crown the whole cholera has been raging in these villages since *Bhadra* last. The disease has carried off no less than 500 people. The villages being flooded, the dead bodies are being left without proper burial or cremation and are emitting a dreadful stench. The District Magistrate, Mr. Savage, opened relief works so early as *Ashar* in the shape of the clearing of water-weeds, but that work has been stopped since the Divisional Commissioner's visit to Gaila. It is a pity that the granary of Bengal should receive no help from any body in this its present distress. The District Board sent a Doctor for the treatment of cholera patients in Gaila, but the correspondent has not seen the Doctor treat a single cholera case in the village.

#### VI.—MISCELLANEOUS.

SAHACHAR,  
Oct. 11th, 1893.

41. The *Sahachar* of the 11th October has the following:—

"Matters for the consideration of the Government of India."

The writer has already said that being responsible for the well-being of the empire, the Government of India can never adopt the policy of repressing the Hindus by setting the Muhammadans against them. The Viceroy will never dare to do what Provincial Governors like Sir Auckland Colvin and Sir Charles Crosthwaite can do. But the charge against the present Viceroy is that, though aware of what is going on in the North-Western Provinces, His Excellency has not yet thought fit to interfere. The great men who established the empire used to mix with the people, tried to understand them, and having understood them, acted in such a way as, they thought, would please them. But the officials of the present day have no sympathy with the natives of the country. They are not only ignorant of native society, its sub-divisions, and the relations subsisting between them and of the wishes, the aspirations and the political condition of the people, but they do not even consider it necessary to know these things. Do the officials know to what class in the Musalman community Sir Syed Ahmed belongs? The Indian Musalmans may be divided into three classes, viz., the descendants of Hindu converts, the descendants of the Pathan conquerors and the descendants of those who came to India from Central Asia during the Moghul rule. Musalmans of the first class



are Aryan in blood, live mostly in Bengal, and can hardly be distinguished from the surrounding Hindu population. The majority of educated Musalmans have come from this class. The second class of Musalmans have also come to be merged with the native population of the country. It is only Musalmans of the third class, whose ancestors, like those of Sir Syed, held high military and executive offices under the Moghuls that retain their old aristocratic instincts. It was men of this last class who were won over by Sir Auckland Colvin. In their ignorance of Indian history Sir Auckland and his party said to these men:—‘You were the old masters of the Hindus, and will you now allow these Hindus to rule over you?’ If Sir Syed assaults any one, a Hindu Sub-Deputy Collector or Honorary Magistrate can punish him. But there is nothing new in this, for in their capacity of Magistrates, the Hindus have been exercising this power for a long time. Bengal retained its autonomy even under the Musalman rule, and the Hindus of Bengal used to manage their own affairs unrestrained by any body. The present policy of repressing the Hindus by showing undue favour to Musalmans of the third class was precisely the policy which was tried by Alamgir, the most powerful among the Moghul Emperors. But as soon as he commenced to oppress the Hindus as Hindus, the Mahrattas, the Rajputs, the Sikhs, the Kamatis and other races began to raise their heads, and ultimately destroyed the Moghul Empire. When British rule was established in the country, the ancestors of Sir Syed were subjects of the Mahrattas, and they never held sway over the Hindus. The Emperors, Baber, Humayun, Akbar, Jehangir, and Shah Jehan, were real statesmen, and they never allowed one section of the people to exercise power or influence over another, and as the rebel sepoys of 1857 knew this they proclaimed Bahadur Shah Emperor at Delhi. The Moghul Emperors were indeed Musalmans in religion, but they never allowed their creed to influence their public acts. Under their rule the Musalmans never enjoyed the monopoly of power which they do now in the dominion of the Turk, nor did the people of India accord them anything like the respect which the Christians of Bulgaria did to their Turkish Masters. This is what the history of India teaches. But then the Anglo-Indians can manufacture history. For instance, a padri of Bangalore has written a history of India, which is being read in the schools, according to which Panipat is situated on the north-east frontier of India and Mulraj was a loyal subject of the Maharani! But to return to the point. The officials who are encouraging this class of Musalmans do not apparently consider what the consequence of such encouragement is likely to be. Sir Syed and his party may denounce the Hindus as Kaffirs before the Anglo-Indians, but they will nevertheless regard the humouring which they are now receiving at the hands of the Sahebs as born of the Sahebs’ fear of them. Moreover, what is the good of reminding these Musalmans of the power which they enjoyed under the Moghuls? Old reminiscences may make them sigh for the past and wish for the return of the old days—a contingency which if it ever comes to pass will make the Colvin clique regret that they had ever roused such aspirations in the minds of their disciples. This clique may look upon those that abuse the Congress movement as their friends but they should consider why these men, who are sure to be benefited by the Civil Service Examination in India, are saying ‘we do not want any posts in that service.’ The writer would also ask the Colvin clique to say whether the Congressists, who are trying to remove the grievances of the people, are well-wishers of the empire and loyal subjects of the Maharani, or men who are for letting things as they are and opposed to all sorts of reform in the administration. The men who are loud in their professions of loyalty in the presence of the European officials, and who are opposed to all reform—be they Hindus or Musalmans—can never be real well-wishers of their country and the strength of the empire. Why the writer says all this will appear from his next article, headed ‘At last an Alligarh-wallah is brandishing the sword,’ the purport of which is as follows:—

H. M. Ismail, who gives his address as Databali, but who really writes from Aligarh, has written a letter to the *Times* newspaper of England attacking the Congress movement. He says that the Hindus of the present day treat the Musalmans with disrespect, that the Indians (both Hindus and Musalmans) who have received English education have deceived the House of Commons,



and that the holding of the Civil Service Examination in India will have the effect of transferring the Government of the country from the English to the Hindus. He has also asked the English nation not to encourage the Hindus by trampling the political rights of the Musulmans under foot. And he has concluded by saying that if his prayer is not granted the Musulmans will, as a last resource, draw their swords against the Hindus. Bravo, my master, bravo! It seems that this man does not know English, for in his opinion all Indians who have received English education are liars, which means that, besides the Hindus, such Musulmans as Budruddin Tyebji, Hamid Ali Khan, Ali Huhammad Bhinji, the late Nawab Abdul Latif, Nawab Amir Hossein and Maulvi Abdul Jabbar are liars. Perhaps in the opinion of the descendants of the Generals in the army of the Moghul Emperors, the Musalmans living east of the Indus are no Musalmans at all. According to the writer the Hindus do not now show that respect to the Musalmans which they did in the past. But what sort of respect did the Hindus show to the Musalmans before? Surely the Hindus never showed such respect to one as the Bulgarians showed to the Turks. What sort of respect does this Moghul writer then speak of? It is said that a bigot once requested Alamgir to pass an order prohibiting the Hindus from eating *mug kalai* (a kind of pulse) and using *palkis*, but Alamgir's courage failed, and no such order was passed. Even now the Hindus are lamenting the death of Nawab Abdul Latif, and a large number of Hindus have subscribed to a fund for his memorial. Sir Syed Ahmed has done immense mischief to the Hindus, and yet no Hindu has shown disrespect to him. Nay, the Hindus are even now sufficiently grateful to him for his former services to his countrymen. The Congress wants the separation of judicial and executive functions and the expansion of the jury system, and does Ismail Khan object to this? Will the Musalmans of the Moghul era fare worse than they do now if the Legislative Councils are reconstructed on an elective basis and the door to the military service is thrown open to the people of the country? At present no native of India can rise in the army above the rank of a Subadar-Major or Rassaldar-Major; and does Ismail Khan consider it dishonourable for an Indian to become a Colonel? Will those reforms benefit only the Hindus? The Musalmans cannot now compete for the Civil Service Examination in London, but if that examination is held in India many Musalmans who are now taking University degrees will be able to compete and become civilians. And will the increase in the number of Musalman civilians increase the power of the Hindus? The Congress wants only these things. It does not want to see a body like the House of Commons created in India; it only wants to see one-sixth of the total number of appointments in the Civil Service filled by the natives of the country. It even agreed to the proposal to set apart, if necessary, a certain number of appointments for Musalman candidates. Is the Congress to blame even after this? Will the carrying out of its programme lead to the preponderance of Hindu power and influence in the country? Let the party of Ismail Khan answer these questions conscientiously.

The fact is, the anti-Congressists are opposing the Congress programme simply because it is the programme of the Congress and for nothing else. But how is it that the opposition of the Congress has been led only by a certain number of Musalmans? Why do these men try to throw obstacles in the path of the Aryan Musalmans? Folly and Anglo-Indian machination are not a sufficient explanation. There is something more, and that something in the opinion of the writer is the inability of these Musalmans who came into this country during the Moghul rule to forget their old days of power and supremacy. Like the old Bourbons, they will forget nothing and learn nothing. And those Anglo-Indians are certainly mistaken who think that they are getting much useful work done with the help of these men. The Ulster people talked of swords and guns in connection with the Home Rule Bill, but they were Englishmen who talked in that way, and it is for the Government of India to consider whether or not it will be for the good of the Empire to allow these Moghuls to become Ulster men. Ismail Khan talks of the sword, and where is the guarantee that the sword will not be used, when convenient, against the English? It should be remembered that a man named Wallenstein was born in Germany.



## 42. The same paper has the following:—

The question of a Royal Commission.

Sir William Harcourt made a long speech in the House of Commons opposing the motion for the appointment of a Royal Commission. In his opinion the appointment of such a Commission would make the Government of India stand before the world in the position of an undertrial prisoner and thereby destroy its prestige. But the writer is unable to see the point of this prestige argument. All shop-keepers overhaul their accounts at the end of the year in order to ascertain the exact position of their business, but this annual overhauling is never regarded as an expression of their distrust of any one. On the occasion of the renewal of the East India Company's charter every 20 years, the House of Commons used to enquire into the administration of India, but the Company and its Directors never took those enquiries in the light of an insult to themselves. Nor did the people of India feel diminished respect for them because they were subjected to such enquiries. Nay, India still remembers the Company's rule with grateful feelings. And if the truth is to be told, the people of India will be glad to see the Company's rule restored. In saying this, they do not mean to show any disrespect to the Maharani's government: what they mean to say is that there is, properly speaking, no one to control the affairs of the Indian administration as it is now conducted. The Governor-General's power is gone, the Secretary of State is an English statesman ignorant of the affairs of India, and the House of Commons exercises only nominal control over the Indian administration. The true condition of things under such a system of control therefore is that no body is responsible to any one for his acts. The Indian administrative system is one of continual check and supervision. The Magistrate supervises the work of the Sub-divisional Officer, the Commissioner looks after the work of the Magistrate and Collector, while the Provincial ruler superintends the work of the Commissioner, and lastly the Governor-General supervises the work of all. This is also the case in the judicial branch of the administration. But nobody takes this supervision of his work by his superior to be an insult to himself. Why should then the proposed supervision of the work done by the Government of India by a Royal Commission, consisting of a certain number of independent native and European gentlemen, be considered subversive of its prestige? The people of Asia do not understand what this loss of prestige means. It is the writer's belief that the people fared better in those days when no considerations of prestige were allowed to stand in the way of an enquiry into the affairs of India. Nobody says that the British administrative system is bad, but there is no denying that it stands in need of improvement. Even in England attempts are being constantly made to improve the administrative machinery, and new Bills are being brought before Parliament every year. But the Government of England and Parliament do not look upon these attempts at improvement as in any way derogatory to their wisdom and intelligence. The appointment of a Commission to enquire into the affairs of India is therefore indispensable in the interests of India, and will go to enhance instead of taking away from the prestige of the Government of India.

SAHACHAR,  
Oct. 11th, 1893.

43. The *Hitavadi* of the 12th October has the following:—

Sir Philip Hutchins' retirement and Sir Charles Elliott's return.

Sir Philip Hutchins has sorely worried and annoyed the people of India for the last few years, and the news of his approaching retirement is to a certain extent a relief to the writer. He is very glad to learn that the present Officiating Lieutenant-Governor of Bengal will be appointed in his place. But happiness in the fullest measure is apparently not in the lot of the people, for the vision of Sir Charles Elliott's terrible form, approaching nearer and nearer, is sending a chill through their hearts. They do not know what more is in store for them.

HITAVADI,  
Oct. 12th, 1893.

## 44. The same paper has the following:—

Improvement of Indian agriculture.

It was more than once proposed to take steps for the improvement of Indian agriculture. It was with that object that the Famine Commission was appointed, and Indian youths were sent out to England to learn agriculture. It was also with that object that Dr. Voelkar was sent to India. But all this to no purpose. The officials in this country are not disposed to take outside advice

HITAVADI.



in this matter, and will do what they themselves think best. It is clear from Sir Edward Buck's statements in the Simla Agricultural Conference that the authorities are prepared to give effect neither to the recommendations of the Famine Commission nor to Dr. Voelkar's suggestions. Government is trying to increase the export of wheat from this country, but it has as yet done nothing to increase the outturn of that crop. There can be no doubt that the adoption of Dr. Voelkar's suggestions regarding the use of manures will ensure that result. Government ought to give a trial to the suggestions. And if it cannot do so for want of funds, it should at least relax the severity of the forest law, for it will lose nothing by so doing. But if it be unwilling to do even that, it will simply prove that all its professions about agricultural improvement are empty talk and nothing more.

SUDHAKAR,  
Oct. 13th, 1893.

45. The *Sudhakar* of the 13th October reports that in a monster meeting of Musalmans at Tengapara in Mohanganj in the Mymensingh district, the proposal to hold the Civil Service Examination in India was unanimously condemned as being extremely prejudicial to Musalman interests in the present backward condition of that people.

BANGANIVASI,  
Oct. 13th, 1893.

46. The *Banganivasi* of the 13th October contains a cartoon showing a cremation ground and a number of skeleton figures, and the goddess Durga descending from the skies on horseback. This cartoon is followed by a poem on the advent of Durga. The following is a translation of the last three stanzas:—

Destroyer of misery! if you have come, look around you. See what happiness(?) fills the country! These skeleton figures are all that is left, and the smoke of the funeral pyres is rising on all sides—truly a sad tale. Mother, we have read in the Puranas that in ancient times you vanquished and crushed the *daityas* (demons). Why then, O Mother, do demons still wander about in this land of your sport and trample upon your children? Daughter of the Lord of the Mountain! these demons come from different directions, assume diverse forms, and destroy your children. Mother, assume your own true form, crush the demons and save your children.

There are demons still on this earth, and the representatives of Chanda and Munda flourish even to this day. The demon Raktavija is not, after all, killed. The earth still shakes under the proud tread of Sumbha and Nisumbha, and they are still giving out shouts of defiance. It is the same country and it is also the same demons in forms and dresses suiting the altered times and circumstances. See, O three-eyed Mother, if this is not the case. Mother, were it not that we lack courage, we should not be content with dropping these hints alone. You know our hearts and there is no need of our being outspoken. Do you, Mother, once more save us from the hands of the demons.

O Mother, possessed of ten hands, once pour a shower of missiles from all the ten quarters, and the demons will fly away. your loud laughter will resound as the roar of thunder in India. Chamunda! your rod will in one moment destroy these demons, and your frown will hurl this world into destruction. For want of food and sleep your children have all become thin and emaciated. Daughter of the Stony Mountain, do you come to this earth with a heart of stone? The demons are robbing us of our food, life, wealth and honour, and trample upon and commit divers oppressions on those that are lying prostrate at their feet. And you, daughter of the Stony Mountain, do not even once cast your eyes upon them. For Mother, if you had seen the sight, you would never have tolerated all this.

SAMAY,  
Oct. 13th, 1893.

47. The *Samay* of the 13th October refers to the replies given by their Excellencies Lord Lansdowne and Lord Wenlock to the memorial on the subject of the nautch question, which was addressed to them by the Hindu Social Reform Association of Madras, and remarks as follows:—

It is true their Excellencies never found any instance in which nautch women behave with impropriety or indecorum, but that was because the presence of their Excellencies kept them within the bounds of decency and moderation. The writer has not the least doubt that the presence of nautch women in places of entertainment serves to corrupt public morality. Nevertheless the Association



should not have gone first of all to their Excellencies for redress. It would have been well if it had at first tried to discourage the evil among its countrymen.

48. Referring to Lord Wenlock's reply to the memorial submitted to him by the Hindu reformers of Madras on the subject of the Indian nautch, the *Sanjivani* of the 14th October says that if Lord Wenlock had understood the difference between Indian nautch-girls and the professional dancing girls in Europe, he would not have replied as he has. But it is idle to talk of the good sense of the man who can take pleasure in a "Devil's dance."

SANJIVANI,  
Oct. 14th, 1893.

49. The *Sulabh Danik* of the 15th October says that Mr. Skrine has, in his "Laborious Days," painted Sir Charles Elliott as if he were the very Saviour of the people of Bengal. But Pandit Hara Prasad Shastri, Librarian of the Bengal Library, has not allowed Mr. Skrine to surpass him in his praise of the Lieutenant-Governor. What qualities in Sir Charles Elliott have so much charmed the Pandit the writer is unable to say. But it is very likely that he expects a promotion on Sir Charles' return.

SULABH DAINIK,  
Oct. 15th, 1893.

50. Referring to the agitation against the Indian nautch which has been set on foot in Madras, the *Dainik-o-Samachar Chandrika* of the 15th October says that the efforts of the Madras people to take long strides on the path of reform cannot be countenanced. It is true the nautch is not innocent enough to be witnessed by respectable people, but it is, nevertheless, not wise to set on foot such a fierce agitation for its abolition.

DAINIK-O-SAMACHAR  
CHANDRIKA,  
Oct. 15th 1893.

51. The *Kasipur Nivasi* of the 15th October says that cholera has now spread to the Barisal town, and schools and colleges have been therefore closed.

KASIPUR NIVAS,  
Oct. 15th, 1893.

52. The same paper regrets that though it is now nearly one year since the District Magistrate of Barisal, Mr. Savage, recommended the able Municipal Chairman of Barisal, Babu Dwarakanath Datta, for the title of Rai Bahadur, Government has not yet conferred that distinction upon the gentleman.

KASIPUR NIVASI.

#### URIYA PAPERS.

53. The *Uriya and Navasamvad* of the 13th September approves of the proposal of Mr. R. C. Dutt to separate the Executive from the Judicial in the British administration of India, published in the English papers, and strongly recommends the same to the notice of the authorities.

URIYA AND  
NAVASAMVAD,  
Sept. 13th, 1893.

54. The announcement of the appointment of Sir Henry Norman to the Viceroyalty of India in succession to Lord Landsdowne is received by all the native papers of Orissa with joy.

URIYA AND  
NAVASAMVAD.

55. The death of Mr. Trimbak Telang, the Native Judge of the Bombay High Court, is mourned by all the native papers of Orissa.

URIYA AND  
NAVASAMVAD.

56. All the native papers of Orissa speak highly of the Resolution of Government on the petition of Radha Shyam Nisank Mahapatra, a Brahmin zamindar of Orissa, regarding the conduct of Mr. C. A. Radice, late Assistant Settlement Officer of Orissa, and observe that the present Officiating Lieutenant-Governor of Bengal is winning golden opinions by acting impartially. The *Utkaldipika* of the 16th September, however, enquires, if Government cannot give permission to institute a criminal prosecution in such a case, under what circumstances would the grant of such permission be made justifiable?

57. The *Balasore Samvadvahika* of the 21st September learns that it is proposed to abolish a certain number of outposts in the Balasore district, and remarks that their abolition must lead to the increase of crime and consequent insecurity of life and property.

SAMVADVARIKA,  
Sept. 21st, 1893.



UTKAL DIPIKA,  
Sept. 23rd, 1893.

58. The *Utkaldipika* of the 23rd September draws the attention of the District Boards to the fact that large pieces of land in almost every village reserved for the purpose of road-making are not taken care of by the Boards to whom they belong, and that village roads are generally encroached upon by villagers, who fear not to fill them with filth and matter injurious to the health of the villagers, and says that a regular inspection of such roads is sure to improve the sanitation of the villages through which they pass. The writer also advises the District Boards to see that lands that properly belong to them do not pass into the khasra and khatian of private people through negligence or mistake during the proceedings of the present settlement.

UTKAL DIPIKA,  
Sept. 30th, 1893.

59. The same paper of the 30th September is in favour of appointing an independent Commission to enquire into the causes of the recurring conflicts between Hindus and Muhammadans.

A Commission of Enquiry into  
the cow-killing quarrels.

CHUNDER NATH BOSE,  
*Bengali Translator.*

BENGALI TRANSLATOR'S OFFICE,  
*The 21st October 1893.*